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GUIDES
AND
GOADS



WORDSWORTH



GUIDES AND GOADS



Guides and Goads

BY

CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN

"The words of the wise are as *goads*, and as nails fastened by the masters of assemblies, which are given from one Shepherd."—ECCL.ES. xii. 11.

RIVINGTONS


WATERLOO PLACE, LONDON

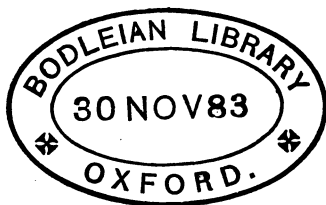
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TO
The Countess of Harewood
THIS VOLUME IS AFFECTIONATELY INSCRIBED
ON A
25TH HAPPY ANNIVERSARY
(APRIL 21, 1883).

PREFACE.

THE title of this book, "*Guides and Goads*," is derived from the words of Solomon in Ecclesiastes¹—"The words of the wise are as *goads*, and as nails fastened by the masters of assemblies, which are given from one Shepherd." The Good Shepherd has not only goads wherewith to stimulate, but also a pastoral crook wherewith to *guide*, His flock. And the "Masters of Assemblies"—that is, the teachers of Christian Churches—receive from His hand whatever they have that is profitable for that purpose. All their words of wisdom are from Him. They also receive from Him the nails (literally the

¹ Eccl. xii. 11.

... to be important to the man
carried away by the wind.

The words in this book are from
the writings of Christian Fathers
who acknowledged that all their wisdom
came from Him. Some are from classic
writers; others are original. Most of them
were published by the Editor in a Latin
volume entitled "*Ethica et Spiritualia*;
some in prose, and others in verse; but
many suggested to him that some persons
would be glad to have them in an English
translation, and he has had much pleasure in



GUIDES AND GOADS.

On God and Man.

LORD, be Thy Word my rule,
Therein may I rejoice ;
Thy Glory be my aim,
Thy holy Will my choice ;
Thy Promises my hope,
Thy Providence my guard,
Thine Arm my strong support,
Thyself my great reward.

GOD'S Law, the racecourse of thy soul,
And let His Glory be thy goal.

WHAT God Himself has made, *that* is
Nature to Him.

IN miracles God does nothing contrary to
Nature, but only contrary to that course of
things which is familiar to us.



IF God were not unchangeable, no changeable nature could subsist.

Time began with Creation ; both began with God.

Nothing in Time is new to God, Who, emerging from Eternity, disposes and dispenses things in their proper time.

Nothing can take place in the world without the permission or act of God.

SIN is not Nature, but a corruption of it. The Power of God is like the pillar of Fire in the wilderness ; darkness to His enemies, light to His people.

THE Sun enables thee to see the Sun ; God enables thee to see Himself.

GOD punishes Men by those things with which they sin. Sin is the chastisement of sin.

GOD is ever working—and at rest.

GOD uses bad things well, the Devil uses good things ill ; the Devil concocts poison from the honey of God.

GOD marks the actions which the World slights ; God ignores the actions which the World applauds. Prize thou nothing apart from God.

GOD is everywhere, and hears and sees everything. Christians so talk to one another as they who know that God is listening to what they say.

IF thou desirest peace, desire to please God.

On Nature and Scripture.

SCRIPTURE is one Book ; Nature is another ; the latter reveals the Power of God, the former, His Will.

Guides and Goads.

WHEN thou readest Scripture, God speaks
thee ; when thou prayest, thou art speak-
to God.

THE New Testament is enfolded in the Old ;
Old Testament is unfolded in the New.

THE shadow was in the Law ; the image is
the Gospel ; the Truth is in heaven.

THE Hebrew Prophets lived a Christward life.

ALMOST all things in Scripture are either concerning Christ, or on account of Christ.

WHATSOEVER doubt may occur to thee in Scripture, do not depart from Christ, but consider thy doubt in reference to Him; and if He is revealed to thee in that passage of Scripture, thou mayest understand that thou hast understood it aright.

CHRIST is the End of the Law.

NIGHT does not extinguish the stars in the heaven; the Unbelief of the World does not extinguish the light of the mind clinging to the firmament of Scripture.

THE things in God's Word, which seem to thee contradictions, will one day be reconciled by God, for the comfort of the faithful; they are like knots in an oak, which strengthen it; they are like knots in a net, which bind it together.

HE that hath God's Word, can hear His Silence.

O MY God, may Thy Holy Sc
ever my pure delight! may I
deceived in them, nor deceive by th

SCRIPTURE defies the proud by
it awes the diligent by its depth;
strong by its truth; it nourishes th
its condescension.

WE must cleave to the clear
Scripture, in order that the dark
Scripture may be made clear by the

GOD has dispersed the Jews eve
order that the Scriptures may hav
"all nations"

On Faith, Heresy, and Schism.

THAT man is a fool, who, when he sees so many prophecies in Scripture that have been fulfilled already, does not believe in those other few prophecies of Scripture which remain still to be fulfilled.

THE old Fathers were saved through **JESUS CHRIST** Who was to come ; we are saved by Him Who has come. The times are changed ; the Faith remains the same.

THE chaste soul is a spouse of Christ, being joined to Him by faith.

DOST thou wish to become a theologian ? Keep the commandments. Practice is the ladder of Contemplation.

THE pure milk of God's Word is not to be adulterated with the chalk of human opinions.

IN order to have faith, thou must work ; faith is the wages of work.

Undealer closes the eyes of the soul.

As food is poison to an unhealthy
the Word of God is distasteful to a
the honey of God's Word is sweet
has the palate of faith.

THE Catholic Faith has grown in s
clearness from the oppositions of H

Honey — taken by the Christi
from the carcase of the slain Li
food of Faith (cp. Judges xiv. 8, 9,

How can any one have Christ a
who divides the Church, His bo
great is the guilt of Schism, wh
words of S. Cyprian and S. Ignati
blood of martyrdom cannot wine a

SCHISMATICS assign priestly acts to laymen.
Their bond of Unity is schism.

That which is found to have been the same among primitive Christians is not error but truth; that which is more primitive is more true; and that is most primitive which was from the beginning.

On Prayer and Almsgiving.

TIME spent in prayer is more precious than gold.

An hour given to God lasts for a thousand years.

Pray to God with thy mouth, thy heart, and thy life.

IF thou desirest to pray in a temple, pray in thyself. Be a temple of God.

IN the storms of life, moor thyself by the anchor of faith to the calm shore of prayer.

GOD hears the heart. Watch with thy heart; shut out the noise of the world, in order that the gate of heaven may be open to thee in prayer.

everything.

IF thou *usest* well what thou
hast what thou *usest*.

DOST thou wish to be a w
Give thy time to God, and thy
poor.

WHEN thou doest well, do it
thou doest it grudgingly, it is not
but out of thee.

NO one does well, who does
although that which he does may

USE hospitality one to another
from a sincere willingness to do so

A MAN does not possess, but is possessed, who desires to be rich for himself, and is poor to God.

YOU cannot rightly call him happy who has much wealth ; but he is happy who uses well what has been given him by God.

THOU art not rich by having much, but by wanting little.

EXTEND thy small income by limiting thy desires.

WHAT thou givest is the only wealth thou wilt never lose. Give while thou hast time ; be thine own heir. No one will be able to take from thee what thou hast given to God.

THE rich believer counts his wealth as sand.

DARE to despise wealth ; but never despise the poor.

THIS is true wealth—to live frugally with gladness.

A MAN may rival the wealth of Kings by a contented mind.

**On Christ's two Natures; God
One Person.**

IN our Lord's sentence (John
the Father are one" (*unum*, o
Christ overthrew Arianism by t
(*unum*); by the words "*we are*'
Sabellianism.

HE that asserts Christ to
denies the remedy by which
healed; he who asserts Christ to
denies the power by which he has

THE Cross of Christ has passed from Calvary, the place of execution, to the foreheads and diadems of Kings ; if so great is the honour of Christ's Suffering, how great will be the splendour of His Glory !

CHRIST underwent for us an unmerited death, in order that we by His death might have an unmerited life.

CHRISTUS est Victima et Victor ; et ideo Victor, quia Victima.

IN the first Adam it was shown what was the force of free will to procure for us death ; in the second Adam it was shown what was the power of Grace to procure for us life.

THE whole human race is, as it were, two men—Adam and Christ, Death and Life.

GOD became Man ; what will Man become, for whom God became Man ?

LET man blush to be proud, for whom God stooped to be humble.

**A PROUD man is great misery
the mercy of God becoming hun
sake !**

**CHRIST prays for us, as our Pri
in us, as our Head ; He hears o
our God.**

**No one can lift anything to th
he himself is, unless he stoops
place where it is. God stoope
Man, that Man might be raised to**

**CHRIST sought thee, when a
deem thee ; now that He has fo
redeemed thee, will He forsake th**

VIA Crucis, via Lucis.

WALK on the way of sublimity with the foot-steps of humility.

THE ascent to Olivet is through Gethsemane and Calvary.

THE malefactor believed in Christ, hanging on the Cross, and was carried by Him to Paradise ; what will become of those who despise Christ reigning in heaven ?

LET Christ be fixed in thy heart, Who was fixed for thee on the Cross.

MY Love has been crucified (*S. Ignat.*)

CONSIDER the three days of Christ, crucified, buried, and rising again ; and represent those three days in thy own life.

Love of God and Man.

TWO Loves built two Cities ; Love of self built the earthly city, Love of God the heavenly.

ask himself what he loves, and he will
find out to what City he belongs—the
this World, or the City of God.

OUR loves make our lives.

THAT man whom God pleases, please
They who please themselves displease I

HOLY men treat holy things holily.

LIVE ; but live to God. Living to th
is death ; living to God is deathless life

THIS is true Love—to love God fo
sake.

HE alone loves himself, who c

IF we will to live well, let us love more what God promises than what is promised by the World ; and let us fear more what God threatens than what is threatened by the World.

TRUE knowledge and true virtue are true happiness.

TO know God is life ; not to know Him is death. To serve God is to reign as a King ; not to serve Him is to be the Devil's slave.

WHAT is the use of knowing all the causes of things, if thou shunnest what thou oughtest to do, or doest what thou oughtest to shun ?

PHILOSOPHERS without God—"non sunt periti, sed perituri" (*S. Aug.*)

WE do not test faith by men, but men by faith.

THOU, O King, threatenest me with a prison for not obeying thee, but God threatens me with hell for not obeying Him.

GOD trains and crowns good men by mean of bad men.

faith and love.

Faith is the root ; Hope the fruit.

WE cannot have the life of the
less we love it.

GOD is the End of our desire
hereafter be seen without end.
loved without any cloying of love.
praised without weariness. This
End which has no End.

LEARNING without Love puffs
without Learning leads astray.

FORGETFULNESS of God is the

WE shall see God hereafter more clearly, in proportion as we are more like Him here.

LET Truth dwell in thy mouth, Love in thy heart ; Chastity and Purity in thy lips, in thy heart, and in thy body.

WE cannot resist our persecutors, except by Love.

HAPPY is the man who loves God, and loves his friend in God, and his enemy for God.

THE hatred of thy enemy cannot hurt thee, but thou hurtest thyself by hating him. Thou art hurt more by thine enmity than by thy enemy. Love thine enemy, and the ill he does thee will become thy friend.

HOW blessed a thing is love ! nothing profits without it.

HE who forges fraud against another, forges it against himself : the crafty man is caught in his own snare. He who devises evil against another, devises it against himself. He who sins against another, has first sinned against himself.

Sicily. Anger is brief madness
temper, which, if thou dost not res
rule thee.

Do not envy the good deeds of
rejoice in them. Thou hatest thy
enviest them ; thou lovest thyself, if
them. He who hates another, hates
his hatred ; but he who loves and
himself. Look not at thine own thi
the things of others.

LOVE the good name of thy er
who loves another's soul, loves his
who cares not for another's soul, lose

and therefore ruling others well in those things which are subject to man ; Prudence is Love, discerning aright between those things which bring us near to God, and those which draw us away from Him.

**Divine Grace and Human Freewill and
Perseverance.**

O GOD, my power comes from Thy Command. Give me power to do what Thou commandest, and then command me what Thou willest. By commanding a thing Thou makest it good for me to do.

THE Word of God commanding becomes the power of Man obeying.

EVERY command of God is easy to him who loves God—as the wings of a bird are not a weight to it, but a sail.

LET the life, O Christ, which Thou livedst, live in my heart. The life which Thou hast given me, hide with Thyself in God.

...hing well but what He enables thee to

GRACE goes before us, in order that we
l ; Grace follows us, that we may not
vain.

PRAYER itself is a gift of Grace ; Gra
led Grace, because it is given gratis.

What am I without Thee, O God, t
ader of myself to a precipice !

GOD'S Grace is man's Teacher. Re
eds Grace ; but Grace has use of Reaso

IT is God's Will that our will should be
' we desire to assert man's freewill, let
onion God's grace, by means of which

MAN, in remembering past things, does not cause them to be done, by remembering them ; and God does not cause future things to be done, by foreseeing them ; God foresees all things, but forces nothing.

GOOD men are sure of the reward of Perseverance ; but they are not sure that they themselves will persevere.

IF Christ be with us, Cobwebs are Walls ; if Christ is against us, Walls are Cobwebs.

MAN'S Midnight is God's Noon.

The Christian Sacraments.

LIGHT, which existed from eternity in God, gleamed forth at the Creation on the first day ; but it was not put into the Sun and Moon and Stars till the fourth day. Grace existed from eternity in God, but was infused into the Scriptures and Sacraments in time.

IN the precious stones of the breastplate of the Hebrew High Priest God placed the *Urim* and *Thummim* (i.e. *Lights* and *Perfections*).

ADAM fell asleep in Paradise, and God made
his spouse out of his opened side as he slept.
Christ, the Second Adam, fell asleep in death
on the Cross ; and out of His pierced side
came forth Blood and Water, the Sacramental
streams, to which the Church, His Eve and
Bride, owes her life ; and those Sacramental
streams, which derive their virtue from His
sacrifice, are applied to faithful souls, for their
eternal life, in Sacraments.

THE Rock was smitten once at Rephidim,
and Water flowed from it ; it was never to be
smitten again, but to be *spoken to* (Num. xx. 8).
Christ was sacrificed once for all, and that
sacrifice is not to be repeated ; but the Sacra-
ments flowed from Him, and we all “drink of
the spiritual rock which follows us, and that
rock is Christ ” (1 Cor. x. 4).

SACRAMENTS do not save the faithless ; but God saves the faithful by means of Sacraments.

On Human Praise ; Pride and Humility.

LET thy face, like that of Moses, shine to others, by communing with God ; but do not make it a looking-glass for thyself.

FEAR thou to be praised by the popular breath of man, lest thou be condemned hereafter by the unerring judgment of God.

WHEN thou art praised by men, despise thyself. Let Him be praised Who works thy works in thee, and by thee. Render to God the praise, lest thou be condemned by Him.

Do not rejoice because thou art praised, but rejoice for the sake of God's glory, and thy neighbour's good.

Do not boast of thine own deeds. God is crowning His own grace. If thou countest thy merits, what are they but His gifts ? Be not proud of being in debt.

IT is great glory, to displease the bad.

Guides and Goads.

pherd, who praises the wolf, hates

pherd, who is praised by the wolf, is

tor, who praises the preachers or
f heresy and schism, or is praised
not a shepherd, but a hireling.

hunts not for the honours of this
eceive the greatest glory from God.

man whose charioteer is Pride.

a Phaeton, thou wilt have an Eri-

'ON travaille trop pour la gazette.'

ST. PAUL was greater than others, because wished all to be equal to himself.

THE Devil fell by pride ; Christ was exalted Humility ; we cannot ascend without it. He hates companionship, and wishes to be alone.

THE way to *seem* to be good is to *be* good.

MEN praise thee, and know nothing ;
God knows all things, and holds His peace.

WHEN thou doest good, beware of pride ; he who does good, and is proud of it, falls by his wickedness, and he sins.

WHAT is the use of giving money to the poor, if thou art made more proud by giving, than thou wast by having ?

WHAT use is it to have a body shrivelled by abstinence, if the mind is swollen by pride ?
What use is it not to drink wine, and to be intoxicated by the alcohol of anger, hatred, and uncharitableness ?

art livid with envy :

[ARRIED persons who are humble are happy
Virgins who are proud (*Aug.*)

It is great happiness not to be over-
happiness.

THIS be thy brazen wall
have a good conscience, and never to
pale with crime.

THE praise of him who lauds thee, can
not a bad conscience ; and the blame of
no censures thee, cannot hurt a good one

He who loves to be praised by men,

IT is better to hold one's peace and to be real, than to talk and to be unreal.

LET us not talk great things, but live them.

On Self-Indulgence and Self-Mortification.

SHUN pleasures ; pleasure hurts when bought by pain.

NO pain, great pain. More pain, more gain.

IF the vessel is not sweet, whatever thou pourest into it will turn sour.

THY body is a temple of the Holy Spirit, and a member of Christ, and will rise from the grave like to His body, if it be hallowed by chastity.

THE mortification of the flesh is the glorification of the spirit.

JOHN the Baptist (the preacher of repentance) is ever the forerunner of Christ, and is always preparing the way for Him.

DO not buy the fleeting pleasures of a
or of a day, with great suffering of mi
body.

How canst thou mount from the sty
sky? (a cœno ad cœlum, *Tertullian*
earthly lust to heavenly light?

How great a pleasure is it to despi
sure! Virtue refrains even from lawfu

MORTIFY thy body, crucify the rel
and a beautiful crown for thy hea
given thee by thy future Judge.

... of earthly things is the !

LET Temperance cleanse thy body, which will mount above the stars, and is the temple of thy God.

DEEM it the worst of crimes to prefer life to honour, and for life's sake to lose the reasons for living.

IF thou confessest Christ before men, He will confess thee before the Angels ; but if thou deniest Him, thou wilt be denied by Him. Wilt thou be ashamed of Christ, that Christ may be ashamed of thee ?

IF thou art faithful, then when thou art near the sword, thou art near to God ; when thou art in the midst of wild beasts, thou art in the hand of God.

WHEN thy feet are in the stocks, let thy heart be above the stars.

THE cry of the Martyrs is, " O Lord, deliver me from the *fear* of the enemy."

GRAPES are trodden in the winepress, and wine flows from them.

Be like the bush in the wilderness, burn
it not consumed.

The Church of God, the spouse of Chris
lily among thorns (Song of Solomon, ii.
Such is the faithful soul that has been espo
to Christ in Baptism.

I groan here in the body, but I rejoic
hope of hereafter. Thou groanest in
earthly threshing-floor, but thou wilt rejo
the heavenly garner.

FROM the bruised olive, streams the liq

ness is mown, and it become

THE way from earth to the stars is not smooth.

TO do well and to suffer ill, is royal, nay, divine.

HE who does not suffer ill well, cannot come to glory.

THE Sun has no spectators, but when it is eclipsed.

THE good grain remains on the threshing-floor, the chaff is swept away by the wind.

Tribulation proves what a man's faith is.

By persecution the hireling is distinguished from the good shepherd.

THE bitter water (of affliction) is sweetened by casting in the wood (of the Cross). Cp. Exod. xv. 25.

IF thou art afraid of being shipwrecked, lay hold of the wood of the Cross.

WE are appointed to suffer adversities, lest we, who are travellers to our heavenly country, should love our inn as our home.

our life is a

thou shunnest care, thou shrinkest

proportion as thou carest more for the
on weal than for thine own, so much
be sure, hast thou advanced in virtue.

to those great men of old, their private for-
was scanty ; the common weal was large.

HAD rather have a drop of wisdom than a
of wealth (*S. Greg. Naz.*)

IF duty calls thee, hasten to obey the call,
d the less thou wishest to go, the more
solve to go.

THE brightest lightning is from the black
oud.

times most brightly from t

THE disease that tortures thy limbs, brings health to thy soul. God heals and revives thee by smiting thee.

PLUNGE it in the deep, and it comes out more fair.

True Freedom.

THOU wilt be free, if thou art a servant ; free from sin, by serving Christ. The service of the Devil is the worst slavery ; the service of Christ is the only freedom.

OUR will is more free, in proportion as it is more healthy ; and our will is more healthy, in proportion as it is more subject to the will of God.

OUR freewill is a gift of God's grace.

HOW can a man's will be said to be free, if it is the slave of lusts, conquering and constraining it ?

THE power of hurting themselves and others, is by some called freedom.

Resignation and Trust.

COMMIT thyself wholly to God, and end
all things ; He will not try thee beyond
power to endure.

CHRIST has taught thee, what not to fe
and what to hope for. Thou fearedst dea
He has died. Thou didst not hope to

Moral Action and Contemplation.

NEVER doubt about doing, what thou knowest thou oughtest to do ; and never do that, which thou doubttest whether it ought to be done.

WHAT are plainly sins, ought not to be done on any plea of a good motive or of a good end.

HIM, only him, the hand of God defends
Whose *means* are pure and spotless as his *ends*.

BE ambitious to be quiet ; and to do thine own work.

IT is not enough, to shun evil, unless thou doest what is good ; it is not enough to hurt nobody, unless thou triest to help as many as thou canst.

IN order that thou mayest do thy duty, be content with doing it.

REMEMBER needless things to flee,
That needful may be done by thee.

Do not be a bishop in another man's di

No one ought to be so leisurely, as to n
the good of others ; nor to be so busy,
forego communion with God.

THE love of Truth longs for holy lei
the necessity of Love undertakes reaso
duty.

IF thou troublest thyself (by remorse),
wilt not be troubled by God.

CONFUSION of self by repentance in thi
is salutary ; confound thyself willingly no
seasonable repentance, lest God confound

**Christ's Ministers—Preaching and Hearing,
Rites and Ceremonies, Unity of the Church.**

WHO are enemies of the Church? Heathens, Mohammedans, Jews. Who are her greater enemies? Bad Christians. Who are her greatest enemies? Bad Priests.

THOU who art a Priest of Christ, listen to the voice of thy Master. A good Shepherd ought not to seek for his own things, but to spend them for Him.

LET thy heart be made a temple of God by reading, prayer, and meditation.

IN order that thou mayest be a reservoir of the living water of divine truth, thou must first learn to be a channel: do not try to pour it out in thy sermons, before thou hast filled thyself by thy studies.

PRÆSIS, ut prosis.

Be *before* others, in order to be for them.

DISCE, ut doceas.

Guides and Goads.

to discimus.

and be on the helm, thine eye be

go forward, is to go backward.

SEE, and tend, the flock of God ; gath
p, guide them, and goad them on
toral crook, and thou wilt receive
from the Chief Shepherd.

Christian Teacher cannot think t
of his Master, or too humbly of himse

death of Judas confirms the truth
as the life of Paul.

I REJOICE to hear that Preacher's voice, who does not seek his hearers' praise, but their tears.

The true Preacher never tries to please by words, but by things ; he is not the slave of words, but words serve him.

Pray first, and then preach.

It is safer for thee to listen to others than to preach thyself.

Unless thou art on fire in preaching, thou wilt never kindle others by it.

PRAY and plough.

Break up the fallow ground.

QUI bene orat, bene laborat.

PRAEDICA novè, sed non nova.

PRAYER without meditation is flame without fuel.

It is a disgrace for a priest to aim to be rich. Read often the Holy Scripture, nay, never let it out of thy hands ; learn there what to teach ; let not thy life confute thy teaching lest thy hearers say to thee, Why dost thou not practise what thou preachest? Let

Guides and Goads.

rs of thy hearers be thy praise. I would have thee a rhetorical declaimer, but a preacher well skilled in the mysteries and sacraments of the Gospel. It is the folly of unlearned preachers to pour out a torrent of words glibly, and to court the popular applause of the ignorant by volubility of utterance. Let the clownish and simple brother count himself holy, because he is ignorant ; nor let the learned and eloquent preacher measure holiness

IT is better to doubt concerning what is obscure, than to wrangle concerning what is uncertain.

IN necessary things let there be Unity ; in doubtful things, Liberty ; in all things, Charity.

LET us be content not to know what God does not will us to know.

NOTHING is more necessary than to distinguish what is not necessary.

IN the one Faith, diversity of Rites and Ceremonies in different Churches and times is useful ; it brings out in bolder relief the Unity of the Faith.

WHENEVER in a Church I take more pleasure in hearing the music than the words, I confess (says Augustine) that I am guilty of sin, and I had rather not hear the music.

LET not those who are not priests, however eminent they may be in eloquence and ability, *intrude into priestly acts.*

Let not those who are priests, be despised

by those means, although they are
tinguished by those gifts.

What is the use of a golden
open a door? and what is the use
key, if it can open it? when
that the door may be opened.

WE alarm others because
ing the terror of the Lord we
(2 Cor. v. 11).

NO one has the love of God
love the Unity of His Church
may exist in schism, but they
except in Unity.

SPIRITUAL gifts profit when :

HE who binds a man in a frenzy, and he who arouses one in a lethargy, is hated by both, and loves both.

PATIENCE is tried by troubles. That man conquers, who is patient ; he who is impatient is conquered.

IT is the height of virtue, to bear meekly the malicious tempers of others ; and with a peace-making mind to love the enemies of peace.

TO be angry is human, but to cease from anger is Christian.

IT is more laudable to receive correction with meekness, than to correct with sharpness.

S. ATHANASIUS was like adamant to those who smote him, and like a magnet to those who differed from him (*S. Greg. Nasians.*)

THOU wilt do more good by admonishing amiably, than by menacing angrily.

BE true in Love ; Truth is the best Love.
True love is not without its hire, but it is not a

HE who willingly detracts
name, is adding unwillingly to n
if I treat the detractor with lo
him to God.

RENDER not evil for evil ;
who slander thee : Prayer is a
in the hands of Love.

THAT man is a greater her
himself, than he who conquer
city ; he who rules himself is a
conquers anger, conquers his gr

THERE will come a time, wh
uttered with a voice of love

DO not love vice for the sake of vicious men, nor hate vicious men on account of their vices : love the erring, shun their errors ; wage war with vices, but follow peace with all men. If thou lovest thy friend, love not his errors ; but because thou lovest him, try to deliver him from them.

IT is better to love a man with severity than to be careless of his soul without verity (*S. Aug.*)

NO one can be truly a man's friend, who is not a friend of Truth.

NOT everything is lawful that is pleasant ; nor is everything expedient that is lawful.

ALL things are free, through Faith ; all things serve, through Love.

LOVE is like a Mother ; with some she is in childbirth ; with others she is weak ; to others she stoops ; to others she raises herself ; to some she is strict, to others gentle ; a servant of all, an enemy to none.

IT is better that offences should arise,
at Truth should be betrayed ; we must ne
ve offence, though others may *take* it.

Good things are an offence to none but
a bad mind.

ONENESS is better than one.

IT is better for one to perish than for U
to be broken.

OUT of the world's thorns pluck for th
a crown of roses ; the thorny sprig bea
unfading rose.

NO saint in this world is without tears
for the more he is, the more he weeps

WHY does my enemy exult over me? My heavenly Father uses him as a scourge to train me for my heavenly home.

DEATH came in with Adam by sinning, righteousness was fulfilled in Christ by dying. Christ died, that Death might die by His dying.

LIVE every day as about to die, if thou desirest to die so as to live for ever.

Give not way to evil, but march more bravely against it.

NO one is hurt but by himself. No bad man is happy. Bear and forbear. Be gentle in manner, energetic in work.

DARE to be wise. Grave and diligent in act, serious in word, serene in mien, calm in attitude. Graviter, Gnaviter, Suaviter. Do not to others what thou wouldest not done to thyself, but do to them what thou wouldest done to thee.

WHAT'S well begun,
Is half done.

EVERY hair has its shadow.

TAKE good heed *what* thou sayest, *to whom*,
and *of whom*.

HE who buys land, buys strife; a loving
home is the best house.

WHEN you want another to keep a secret,
keep it thyself.

ADMONISH thy friend privately, praise him
openly.

BE true in all things; Truth is ever right.

IT is a noble conquest, to be conquered by
Truth.

TALK with the vulgar, think with the wise.

IF you wish to catch him who runs, run fast.

A BRIDLE of gold does not better the horse.

TROUBLED water will not make a looking-glass.

BETTER to limp in the way of truth, than to
trip along rapidly out of the way. Be not
proud outside the way of truth, nor lazy in it.

ONE man is no more.

GOODNESS is not in greatness, but
is in goodness.

THINK long on what thou must do.

NEVER *think* of what you ought

LET good things be done well.
tention makes a good act, provided
to the Glory of God, and according

THAT man cannot be said to
writings nobody reads.

SMALL cares are talkative, great
dumb

Life and Death ; Time and Eternity.

SAPIENS *senescit*, non *segnescit*.

The wise man grows old, ever learning something new.

ART thou better and milder, as thou growest older,
As wine becomes more mellow by age ?

IT is the sweetest of all lives to feel daily growing better.

EXPENDITURE of time is the most costly of all things ; no avarice is honourable but that of time.

TRAIN thyself to live hereafter with Angels, by living as an Angel here.

THE World is our Sea ; our haven is in heaven. Let the Storms of the World remind thee of the eternal calm of heaven.

WHEN thou art at the bottom of the well of affliction, thou mayest see the stars of God.

PRAYER itself is a gift
called Grace, because it is a
What am I without The

leader of myself to a precipi

God's Grace is man's
needs Grace; but Grace has

It is God's Will that our w
If we desire to assert man's
impugn God's grace, by mean
Will uses its freedom aright.

If there is no such thing
how can He save the World
no such a thing as Man's
He judge the World?

Guides and Goads.

not thine own spirit, if thou desirest
Spirit of God.

me seem long to thee? it is short
submit to God, and what is far off
me.

myself; and know thy opportunity.

re not ashamed of sin, who are
repent of it; they are not ashamed
and, but of their bandage.

he beginning of evils; it is too late
n when they become inveterate by

THAT is not to be called a bad death, which has been preceded by a good life ; he cannot die ill, who lives well.

QUALIS vita,
Finis ita.

THERE is a scorching glare in the world, but there is a cool shade under the wings of God.

THE Devil is allowed to tempt thee so far as is good for thee, if thou art advancing in the way of Godliness.

WE call them happy who have learnt to bear the discomforts of life, and not to toss the yoke, under its discipline.

HE is to be feared who fears God.

The wise man rules the stars.

The good man is a king, when a slave ; the bad man is a slave, when a king.


THEY are to be praised who are unwilling to prosper with the World's prosperity, and to perish with the World's perdition.

serable eter-

ay they are,
ie !

o have it in
; if we love
here no one
et us love to
or death, but
all our loves

upts with its
by its frowns.



I am the Way, the Truth, the Life (Via, Veritas, Vita); the Way, by which thou must walk; the Truth, which thou must hold; the Life, which we hope to enjoy for evermore.

THE earthly gate is strait, but the heavenly City, to which it leads, is wide. Per angusta itur ad augusta. The way is narrow to labour, but it is wide to love.

THAT man is happy, not who has what he loves, but who loves what is worth loving, and worth having for ever.

IN the way where thou walkest as a pilgrim, this is thy comfort, that it leads thee to thy heavenly home.

THE beginning of life is also the beginning of death to us who are born to die.

THE Martyr's death-day is his birth-day.

How glorious will it be to have a sunset to the world in order to have a sunrise to Christ (*S. Ignat.*); to close our eyes to the world in order to open them on Him!

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Guides and Goals.

THOU fearest shipwreck, and y
hug the leaden weight of earthly th
hold of the wood of the Cross, and tho

WOE to thee, thou stream of human
who rollest away in thy torrent the so
into a dangerous sea, which even they c
traverse who sail on the wood of the C

O MY God, Thou dwellest in silence
majestic; punishing illicit desires with
blindness.

THE King of the Eternal City is Truth
Law is Love; the Franchise, Eternity.

MORS est ventura; ne fac quæ scis nocit

OUR Millenniums hang on our Moments.

OUR hours fly, and are put down to o
last account.

GOD punishes some things in this world, les
we should doubt of His Providence.
He leaves many things unpunished, that we
may look for a Judgment to come.

THE days of thy Death and of Judgment
unknown to thee, in order that every
Life may be observed by thee.

SUCH as we are at our Death, such
be at the Day of Judgment ; therefore
the End. If thou livest well, what
Death do to thee who must die ?

AT sunrise think of thine own rising
grave ; at sunset think of thy sleep

MEDITATE daily on the last of
Death, Resurrection, Heaven, Hell
nity ; consider all things with r

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